

Here is the comprehensive breakdown of the worldview held by Japanese Ultra-Nationalists and Anti-Globalists (the historical revisionists), explaining how they interpret Japanese history as a perpetual struggle against an "International Jewish/Masonic/Jesuit Conspiracy."

The Secret History of Japan, The Perspective of Ultra-Nationalists and Anti-Globalists:

For this group of revisionists, Japan's official history is a manufactured lie. They believe the country has been under attack by dark international forces for over 800 years. Their analysis follows this timeline:

1. The Mongol Invasions (1274, 1281):

According to this extreme ultra-nationalist and revisionist theory, the Mongol invasions of the 13th century were not merely territorial disputes, but rather the initial organized assault by a shadowy "International Money Power" aimed at imposing an early form of globalization and a borderless "New World Order." Proponents of this view argue that the Yuan Dynasty functioned as a mercenary military proxy, heavily financed by opaque banking networks from Central and Middle Asia that sought to seize Japan's legendary gold reserves to establish a global monopoly over the monetary system. In this narrative, Marco Polo is reimagined as a high-level financial

scout for the international elite who targeted "Zipangu" for its material wealth, while the Mongols' advanced weaponry is attributed to an early transcontinental military-industrial complex rather than nomadic innovation. After the Japanese victory, the "International Power" was forced to shift its strategy toward spiritual and financial subversion, of which the very well known later representatives were the Jesuits. Consequently, figures like Toyotomi Hideyoshi and Tokugawa Ieyasu are elevated as visionary protectors of national sovereignty, credited with recognizing the continuity of this 800-year conspiracy that began with Kublai Khan and sought the ultimate economic, political, and spiritual enslavement of the Japanese people to global financial centers.

How were the Mongols defeated twice by sudden storms?:

According to these esoteric ultra-nationalist theories, the two typhoons that decimated the Mongol fleets were not random meteorological events, but rather the result of a conscious and organized operation of spiritual weather warfare conducted by powerful Japanese "wizards" and ascetic masters. Proponents of these views claim that the Yamabushi (mountain ascetics of Shugendo) and ritualists of the Imperial Court utilized ancient, forbidden knowledge of Onmyōdō (the Way of Yin and Yang) and highly advanced metaphysical techniques to manipulate atmospheric pressure and summon the typhoons as guided environmental weapons. In this narrative, the

monk Nichiren is often portrayed as the spiritual architect who, through the resonant power of the Lotus Sutra, created a cosmic frequency capable of manifesting the Kamikaze (Divine Wind) as a precision counter-strike against the "materialistic" gunpowder technology of the Mongols. For these conspiracists, Japan's victory represented the triumph of a "hyper-physical technology" over the physical world, serving as a metaphysical warning to the "International Money Power" that the "Divine Land" is protected by spiritual guardians capable of bending the laws of physics to prevent global enslavement. In even more extreme corners of these theories, it is claimed that Japan once possessed a suppressed technology that was not based on Western materialism but on the manipulation of Earth's energy fields. These conspiracists maintain that the typhoons against the Mongols were triggered by the activation of ancient structures or "geomantic antennas" situated at strategic power spots, capable of focusing Qi energy to alter atmospheric conditions. They believe this "sacred science," which allowed the Japanese to synchronize with natural forces as a defensive weapon, was the true target of the "International Money Power," which sought to either co-opt or destroy it to impose its own artificial dominance. According to this narrative, the gradual disappearance of this technology following the Mongol invasions was not accidental but the result of long-term sabotage by foreign agents, culminating in the Meiji Restoration, which permanently replaced these "divine machines" with the inferior, polluting industrial technology of the West.

2. The "First Treason" (1333): Emperor Go-Daigo

Ultra-nationalists view Emperor Go-Daigo as the "First Agent" of the globalists. They believe that Go-Daigo, influenced by foreign ideas of absolute autocracy, attempted to destroy the traditional balance between the Emperor and the Shogunate. His rebellion in 1333 is interpreted as the first "color revolution" (similar to a CIA-backed coup), funded by Silk Road merchant networks, intended to turn Japan into a centralized puppet dictatorship.

3. Oda Nobunaga: The "Tragic Hero" Who Awakened (1560–1582)

The "Useful Idiot" Phase: Initially, globalists (via the Jesuits) funded him and provided firearms to "clear the field" for their control of Japan, by the destruction of Buddhist monasteries and the old feudal order that stood in the way of foreign control.

The Awakening and Assassination: Around 1581, Nobunaga intercepted colonial maps and realized he was being used as a puppet and that the Jesuits were the vanguard of a colonial empire. He began to oppose them, calling himself the "Demon King" to mock Christianity. For this reason, the "International Conspiracy" ordered his assassination at Honno-ji Temple via the traitor Akechi Mitsuhide. They claim Akechi Mitsuhide was "bought" by foreign agents to stop the "awakened" Nobunaga. The fact that his body was never found is cited as proof of foreign interference—either his body was taken to verify the

kill or removed to hide the use of "non-Japanese" weapons or poisons.

4. The Successors (Hideyoshi & Tokugawa): The Guardians of the Quarantine

The revisionists see Toyotomi Hideyoshi and Tokugawa Ieyasu as patriots who tried to fix Nobunaga's mistake.

Toyotomi Hideyoshi (The Purger): He is credited with discovering that Jesuits were trafficking Japanese women and children as slaves and issuing the edict to expel Jesuits from Japan on July 24, 1587. His invasion of Korea was an attempt to create a "Pan-Asian Wall" against the international Jesuit/Masonic/Jewish conspiracy. However, ultra-nationalists believe he failed because his top officials were already corrupted by Jesuit influence. They claim his generals deliberately delayed supplies and leaked intelligence to the enemy, acting as agents of international forces to destroy Japan. The death of Toyotomi Hideyoshi in 1598 was not the result of natural causes or old age, but a strategic assassination orchestrated by international forces. The revisionists believe that the "International Conspiracy" (Jesuit agents and their contemporary financiers) never forgave Hideyoshi for the Edict of Expulsion of Missionaries. They claim Hideyoshi became the "Number One Enemy" of the emerging "New World Order" because he halted the flow of Japanese slaves to the West and banned Christianity,

which they view as a spiritual "poison" designed to weaken national resistance. Hideyoshi's death following a long, mysterious illness is interpreted as slow poisoning. They believe the Jesuits utilized "Crypto-Christians" (Kirishitan) among the palace doctors or servants to administer small, consistent doses of exotic poisons brought from Europe or the colonies. They wanted to eliminate him before he could solidify his dynasty, ensuring that Japan would fall into a chaotic power vacuum, making it vulnerable once again to international capital. For the Ultra-Nationalists and Anti-Globalists, Hideyoshi was the second great martyr of Japan (after Nobunaga). They believe he was murdered by the "International Financial System" of the era because he dared to say "No" to globalization and the enslavement of the Japanese people.

Toyotomi Hideyoshi vs the proto-communist revolution of Goemon Ishikawa: SEE PAGE 11

Tokugawa Ieyasu(The Sealer): It is believed that Tokugawa Ieyasu was aware of the poisoning of Hideyoshi and allowed it to happen to facilitate his own rise. They claim the "Conspiracy" approached Ieyasu with a deal: "We will remove Hideyoshi so you can take power, provided you do not completely destroy our trade networks." Following Hideyoshi's death, Ieyasu ordered the destruction of the Toyokuni Shrine. To the revisionists, this wasn't just a political move to erase a rival's legacy; it was an attempt to erase the forensic evidence of poisoning. By

dismantling the shrine and the records associated with Hideyoshi's remains, they believe the Shogunate ensured that no future investigation could prove he was murdered by international agents. These revisionists believe that Ieyasu, being a pragmatist, initially accepted help from Protestant powers (the Dutch and English) specifically to neutralize the influence of the Catholic Jesuits who he believed had "infected" the administration of Hideyoshi. Ieyasu eventually realized that the Dutch and English were merely the "other side of the same Jesuit coin"—proxies for a global banking system designed to dismantle national sovereignty.

Ieyasu's Regret: Revisionists believe Ieyasu eventually regretted this "dialogue with the devil," which is why he later imposed the total isolation of Sakoku. Ieyasu's regret allegedly began when he uncovered documents proving that Christian Daimyo (feudal lords) in Southern Japan were planning a coup supported by foreign military intervention. Ieyasu, in the last years of his life, saw firsthand how "foreign gold" had successfully corrupted even his most trusted inner circle and realized that Christianity was being used to dissolve the people's loyalty to the Emperor and transform the Japanese into "spiritual slaves" of the great international conspiracy.

Penance through "Sakoku" (The Quarantine): They claim that Ieyasu, full of regret, shortly before his death, gave instructions to "seal" the country, to wash away the shame of his earlier collaboration with foreigners. The official Sakoku policy was established through a series of edicts between 1633 and 1639 by

Ieyasu's grandson, Tokugawa Iemitsu. Ultra-nationalists claim that Iemitsu did not act alone or simply out of political caution. They believe he was executing the secret deathbed commands of his grandfather, who had realized that only total isolation could stop the "infiltration" of Jesuit agents and international financiers. The Shimabara "Christian" Rebellion (1637) is viewed as a "desperate counter-attack" by international forces to stop the Sakoku quarantine before it could be finalized. Iemitsu's brutal suppression of the rebellion is seen as Japan's final victory over globalization for the next two centuries. The revisionists argue that the mass executions of Christians and the expulsion of foreigners were not religious fanaticism, but a "biological cleansing" of the international conspiracy's agents who had successfully infiltrated Japanese society.

Why did Sakoku happen after Ieyasu's death? He had to wait for two strategic reasons: 1) He first had to consolidate the Dynasty by exterminating all Hideyoshi loyalists which he did with the siege of Osaka in 1615 to ensure international capital could not find any internal rivals to oppose the Tokugawa in future years. 2) He wanted to ensure his son and grandson had the absolute military power necessary to enforce a "quarantine" against the traitorous nobles who had already been bought by foreign capital. Certain noble families and merchant houses and bankers (such as the early Mitsui) were secret agents of international powers and continued to collaborate secretly with foreign capital throughout the isolation period, to a degree sabotaging the Shogunate from within. These

"infected" nobles allegedly kept secret communication channels open with foreign capital, paving the way for the eventual fall of the Shogunate. They believe this internal betrayal by the nobility is what allowed the "Meiji Restoration" to succeed in 1868, essentially undoing Ieyasu's attempt to keep Japan pure.

Nevertheless, the policy of isolation (Sakoku), is seen as a 250-year long spiritual and racial "quarantine" to protect Japan from the "virus" of the international banking system. A "Biological and Spiritual Quarantine" against the "Judeo-Christian virus" of international capital.

5. The Meiji Restoration (1868): The Globalist Coup

This is the darkest moment for the anti-globalists. They believe that in 1868, the "International Conspiracy" (with Masons like Thomas Glover and Rothschild funding) toppled the Shogunate and achieved definitive victory. They claim the Meiji Emperor was an "imposter" from the Southern Court (Go-Daigo's line) placed on the throne by foreign capital to transform Japan into a Western-style puppet state.

6. The Period of 1931–1945: The Great Counter-Attack and Hitler

For the ultra-nationalists, the 1930s were a "miraculous awakening": They believe the Japanese

military managed to carry out an "internal coup" against the "Jewish/Masonic agents" who had controlled the government since 1868. They view the alliance with Adolf Hitler as a holy crusade. They see Hitler as a "martyr" who, like Nobunaga and Hideyoshi and Tokugawa tried to liberate the world from the international financial system. The defeat of 1945 is attributed to "internal traitors" who were secretly working for the globalists and intentionally led the army into traps (such as Admiral Yamamoto intentionally leading the fleet into a trap at Midway) to ensure the victory of the global conspiracy.

7. Today: Japan Under Occupation

The ultra-nationalists believe that from 1945 to the present day, Japan has been a colony of the "Global Conspiracy." They believe that the country's Constitution, education, and economy are fully controlled by foreign (Jewish/Masonic) interests, and they await the emergence of a new "Nobunaga" who will lead Japan to its final liberation. The Constitution is seen as a "Jewish document" designed to erase the warrior spirit. Ultra-nationalists believe Japan will remain enslaved until it rejects the corruption of 1868 and returns to the purity of the "Awakened Japan" envisioned by Nobunaga and protected by Ieyasu from his traitorous nobles.

In the ecosystem of Japanese fringe far-right historical revisionism (often found in certain Uyoku Dantai circles or online Netō-uyo forums), the story of Ishikawa Goemon is reinterpreted through a conspiratorial lens. While the general public sees him as a Robin Hood figure, these fringe theories paint him as a terrorist and “proto-communist” working for foreign interests.

1. The Jesuit Assassin Theory:

The most common fringe theory suggests that Goemon was not a local thief, but a hitman funded by the Portuguese and the Jesuits. In 1587, Hideyoshi issued the Bateren-tsuhaisho-rei (Edict expelling Jesuit missionaries). This threatened the "International Money Power" of the time, which used the Church to monopolize trade and eventually colonize nations. Fringe nationalists argue that the Jesuits, unable to overthrow Hideyoshi through open warfare, hired Goemon (a master of infiltration from the Iga ninja clans) to assassinate him. In this light, his attempt on Hideyoshi's life at Fushimi Castle was not an act of social justice, but a foreign-sponsored coup attempt.

2. The "Weapon of Mass Deception":

Revisionists often attack the "Robin Hood" narrative itself, claiming it was propaganda designed to destabilize the state. They argue that Goemon didn't give money to the poor out of kindness, but to buy the

loyalty of the masses and create a network of spies and safe houses for his foreign handlers. Instead of a hero, he is portrayed as a cynical mercenary who exploited the poverty of the peasants to turn them against the "Natural Order" (Tenka) that Hideyoshi was trying to build.

3. The Theft of National Treasures:

In these circles, the items Goemon stole (like the famous Chidori no Koro incense burner) are not just expensive toys for the elite. They are viewed as artifacts of national sovereignty. By stealing them, Goemon was symbolically (and literally) stripping the Japanese leadership of the signs of its legitimacy. Some theories suggest he intended to sell these treasures to European traders to fund a larger uprising or to buy western firearms (Tanegashima) for Christian Daimyos who opposed Hideyoshi.(Christian Daimyos are believed to have been puppets for the International Money power of the Jesuits and the Jews/Masons behind them)

4. Justifying the Boiling:

While modern sensibilities see boiling a man alive as barbaric, fringe nationalists often defend Hideyoshi's cruelty as a necessary "State Security" measure as well as a most fitting punishment for Goemon's crimes of terror such as mass rape and slaughter of villagers. Fringe ultra-nationalist revisionists often paint Goemon's crew as a savage paramilitary gang or a

terrorist cell under the command of the subversive forces of the international money power. Something like the leader of a proto-communist revolution.

Therefore, if Goemon was a terrorist, linked to an international conspiracy (the Jesuits/Money Power), a simple execution wouldn't suffice. The public spectacle of the boiling was a counter-psychological warfare move to show the foreign powers that their agent had failed miserably and that the Japanese state would not be intimidated.

Here's a breakdown of Goemon's atrocities, an organized, systematic cruelty towards peasants:

1) Mass Robbery: While the legend says he gave to the poor, nationalists argue that Goemon's crew actually preyed on villages that remained loyal to the local Daimyo or Hideyoshi's administration. They claim his crew systematically stole the winter grain stores of peasants, leading to starvation of entire villages.

2) Kidnapping: Goemon's crew would kidnap the sons of villagers to force them into the gang as "disposable" frontline fighters.

3) Mass Rape, Sexual Violence as a "Weapon of Subversion": Ultra-Nationalists claim that Goemon's crew included converted Christian "fanatics" who had "discarded their ancestors," as well as foreign mercenaries, African sailors, or Portuguese deserters who had been smuggled into the country by the Jesuits to act as a paramilitary "shadow army".

Therefore, by violating the women of loyalist villages, Goemon was intentionally polluting the Japanese bloodline and destroying the traditional family structure, a key goal of the "Jesuit/International

Money Power" agenda to weaken and destroy Japan from within.

4) Religious Desecration: Goemon's crew committed atrocities against Shinto shrines and Buddhist temples. His men slaughtered monks and desecrated sacred spaces to replace "true Japanese spirituality" with the "foreign, subversive ideology" of his handlers.

5) Slaughter of Innocents for "Cover-Ups": To explain how Goemon remained hidden for so long, these theories suggest he was a butcher of witnesses. They claim his crew would slaughter entire families—including children—if they were even suspected of seeing his men or knowing the location of their hideouts. This paints his "secrecy" not as ninja skill, but as the result of a "scorched earth" policy against his own countrymen.

5. Connection to the "Iga/Koga" Purge:

Also, Goemon was a Shinobi from the remnants of the ninja clans who refused to submit to the centralizing power of the Shogunate. Because these clans operated outside the Confucian Japanese Social Hierarchy, nationalists view them as proto-anarchists who were susceptible to being bribed by "International Money" to keep Japan in a state of perpetual civil war (Sengoku), which benefited arms dealers (Portuguese Jews/Crypto Jews).

6. The End: Goemon was caught in the Fushimi Castle when he touched an ancient relic called Chidori no Koro. Upon being touched it made a strong sound that

alerted the guards. He was surrounded before he could leave. Upon capture he was subjected to torture for information. The members of his crew that he gave up were also tortured until they discovered everyone. It is also said that Hideyoshi had had some of his men join the revolutionaries as double agents, reporting to Hideyoshi names and locations from within. After Goemon's capture a huge manhunt was unleashed until everyone known to the authorities of Hideyoshi had been caught. When everyone had been caught, them and their families were condemned either to beheading or crucifixion, while Goemon and his son were boiled alive in a huge iron vessel, at the order of Hideyoshi.

7. Summary of the Ultra-Nationalist Perspective:

-In this worldview, Hideyoshi is the Defender of the Race, protecting Japan from becoming a slave to the international enemies of nations and being destroyed from within.

-The Jesuits are viewed as the Globalist Subverters, using religion to mask economic and political conquest.

-Goemon is the traitorous tool, the hired agent of the Jesuits/Masons/Jews, a mercenary terrorist, who, along with all the lowest elements of Japanese society as well as foreign criminals smuggled into Japan by the Jesuits, tried a sort of red/communist revolution and tried to kill Hideyoshi, the one man standing in the way of a foreign takeover. Therefore, his fate and the fate of his gang members, was a most fitting end for

criminals of their kind.